

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

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AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee continued from page 100.

From the Panoplist.

## AMERICAN ABORIGINES.

It was on the 13th of January, 1817, that the Rev. Mr. Kingsbury arrived at Chickamaugah, in the Cherokee nation, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this board, in September, they had erected four small log buildings; made considerable advances in preparations for other and larger buildings; taken into their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time towards procuring crops of various productions, and stocking the plantations with domestic animals.

In the report of the last year, the committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as soon, and as fast, as providence should open the way, and supply the means. This design, which was explicitly approved by the board, has not been forgotten.

Agreeably to arrangements made by the committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah; and on the 17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all safely arrived at Savanna; where they were received by the Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionate courtesy, hospitality and generosity, which they have acknowledged with expressions of lively gratitude. From Savannah they proceeded with as little delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees, on their way, they reached the mission house at Chickamaugah.

Early in December, the Rev. William Chamberlain left Wilkesbarre, Pennsylvania, the late residence of Mr. Hoyt, and proceeded to Pittsburg; where, agreeably to appointment, he met the Rev. Elisha P. Swift, in concert with whom he was to act as an agent for promoting

the objects of the board in the western states. After having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections for the mission, he arrived at Chickamaugah on the 10th of March.

Of the missionaries, thus assembled at the Cherokee station, it was the design of your committee that such a disposition should be made, as would best serve the purpose of that establishment, and promote the object of a similar establishment in the Choctaw nation. Advice to this effect were duly communicated; and on the 18th of March the brethren wrote as follows. "Your suggestions and instructions relative to designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be most suitable persons to select for this service, and that it will not be expedient to send any more from this establishment at present. The remainder of us, we think may be more usefully employed here, and that it may be best to make a distribution of our labours somewhat in the following manner; viz: Brother Hoyt to take the fatherly and pastoral care of the institution and of the church; Brother Hall to continue in his present station; Brother Chamberlain to take charge of the school and superintend the labour and other exercises of the boys while out of school; and Brother Butrick to pay special attention to the Cherokee language and act as an evangelist. We wish, also, as far as practicable, to give brother Chamberlain some time to attend to the Cherokee language. This distribution of our labours we cheerfully submit to the Prudential Committee to be confirmed or altered, as they, in their wisdom, shall see fit."

These dispositions were perfectly in agreement with the views of the Committee, and were accordingly ratified.

In the latter part of autumn and beginning of winter, it was found, to the deep concern of your committee, that the health of the treasurer was seriously impaired. It was the opinion of his physicians, that relaxation from business, and a visit to the south, would be the best means for his recovery, and were of essential importance. In this afflictive emergence, it was his wish, not less than that of his colleagues of the committee, that the time of his absence from home should not be lost to the cause most dear to his heart. And it was thought, that the important objects of the board might be greatly promoted by his acting at the south under a commission as a general agent; and especially by his visiting in his tour our Cherokee establishment. Accordingly, a special arrangement was made for securing the

treasury and conducting the business of that department; and on the 20th of January, he took passage for Savannah. After spending about three months in Georgia and South Carolina, visiting the principal places in those states, and doing as much as the state of his health would permit, in the business of his agency; he proceeded, by the usual route from Augusta, through the Indian country to Chickamaugah, where he arrived on the 8th of May.

About ten days after his arrival, having had opportunity to make himself thoroughly acquainted with the establishment in its various departments and operations, he addressed to the Corresponding Secretary a letter, containing a very ample and interesting account of its state and concerns. Of this account the committee think it right to avail themselves largely, under the present head of this report.

First, however, and in this they are sure of the full and affectionate concurrence of the board, they would devoutly record their grateful acknowledgements to the all gracious disposer, for the treasurer's safe return, with recruited health; and for the important services, which he has been enabled to render to the best of causes.

Since the treasurer left Brainerd, the mill, which has been to the brethren an object of earnest desire and attention, and cost them much labour and trouble, has been gotten into operation; and promises to be of great utility, not only to the mission, but to the nation extensively.

Your committee have deemed it important, that at every missionary station a church should be duly organized as soon as circumstances permit, for the regular administration of christian ordinances and christian discipline, this has been particularly recommended, in the instructions given to the missionaries. In a joint letter of the brethren at the Cherokee station, they say—"On the last Sabbath in September, a church was organized in this place, and we solemnly renewed our covenant with God and with each other. We should have done this at an earlier period; but hearing that brother Cornelius was on his way to this country, we were anxious that he should be present on this interesting occasion. At present our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some, who have recently been brought into the kingdom of the redeemer."

The ground of the hope here expressed may appear from what is further stated in the same letter.

With a view to strengthen public confidence extensively, and in various respects to promote the interests of the institution, your committee have judged it advisable that there should be a visiting committee of this Cherokee school, composed of characters of established respectability, and not too far distant from the station.



The gentlemen designated for this purpose are Col. R. J. Meigs, agent of the government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Ten. Col. Daniel Campbell and Col. Francis A. Ramsey, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they "are requested to make an annual visitation of the school, for the purpose of examining its general state and management, its expenditures and improvements; and making a report to be exhibited to the board, to the United States government, and to the public." Their first visitation was in the last of May, a few days after the treasurer left the station; and their report, which will be communicated to this board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences, with which the Father of lights has been pleased to bless the institution, the report is as interesting and affecting, as it is explicit and full.

"Your committee," they say, "tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighborhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100 collected, of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female aged about 18, a member of the school, the others live in the neighborhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart; particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not speak English, but could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young; but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising.—She was much affected during divine service. One, who had joined the church, said, that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a saviour." After relating here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the treasurer, the report proceeds to say; "When she first came to the school, we were informed she was proud and haughty, and loaded with ear-rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments,

and consecrated them to the board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very serious, and attentive to divine things.

"From what we have seen in this school and neighborhood, we are convinced, that the direct way to civilize a heathen people, is to christianize them.

"Surely the Lord is in this place, the work is His; and it is marvellous in our eyes. Will not christians be encouraged to pray for its prosperity? Will they not cheerfully support it by their liberality? To meet one of these souls in heaven rescued from eternal gloom by the instrumentality of christian exertion, O what an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging."

Still more recent intelligence of the same refreshing, animating kind has been received, under date of July 25, within about six weeks of the present time, the brethren write: "Next Sabbath we expect to admit to the church two people of colour, who give satisfactory evidence, that within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is perhaps as universally respected and beloved, as any woman of the nation. She has been a constant attendant on the means of grace, since the commencement of this mission."

In a communication of a date a few days earlier, they say; "The general state of the church has been prosperous; the new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth; and so far as we know, the church has favour with all the people."—"Our children have been more obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted and the general treatment of their children. We hear no complaint."—"Our schools of blacks continue to prosper. The coloured man who has been received into the church, is a very dear brother, and promises great usefulness to the other people of colour. His heart is fixed and much engaged to instruct them all he can."

"The season of the year has been ordered very favourably in this part of the country. We have about seven acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two of sweet potatoes; and a small patch of cotton. All these look well, excepting the cotton.

#### MISSION TO THE MUNSEES AND SENECA.

Mr. Aldens letter to Dr. Holmes.

Meadville, 28th Aug. 1812.

REV. AND DEAR SIR,

I now have the happiness to acknowledge

the merciful hand of God, in carrying me, with safety, through the toils and the pleasures of another missionary tour among the Senecas, Munsees, and numerous settlements of white people in the circuitous route, in fulfilment of the obligations of my second commission from the Soc. Prop. Gos. Ind. Oth. in North America.

I left Meadville on Friday the third of July, and returned to my family on the tenth of the present month, having travelled 484 miles, preached thirty-three times, and attended to the various other duties prescribed, as opportunity offered.

As the principal object of your benevolent institutions is to send the light of the Gospel to our tawny brethren of the American Wilderness, still groping in the darkness of heathenism, a somewhat minute account of those whom I was directed to visit will be justly expected.

On Friday the tenth of July, I arrived at the cabin of Hank Johnson, an interpreter of the Seneca and Munsee languages, 94 miles from Meadville in the Catarauges, Indian reservation, and made known to him the object of my mission. He immediately sent for *Wendung-gah tak*, the chief warrior of the Senecas, who presently came. After a due introduction, I informed him of my errand from a society of good men, established near the big water, on the side of this island towards the rising sun. He expressed his gratitude at the notice taken of his people, and was glad that an opportunity would be given them to hear the Gospel. I had contemplated addressing the Senecas and Munsees of this place on the following Sabbath. The chief warrior wished to know if it would not be convenient to have the meeting early next morning, as their hunters were about to leave the village and to be absent for several weeks; adding, if agreeable to speak to them then, that they would defer their departure till after the religious exercises. I told him it would be perfectly agreeable to me. He then said that all the inhabitants of the reservation should be invited that evening. He said further, that he could not compel their attendance, but that he did not doubt many would come.

Early next morning Saturday, I had some conversation, by the assistance of Johnson, with the chief warrior of the Munsees and numbers of that tribe, about the things of religion. I had represented that there is but one God, the creator of all things; and however diversified the colour of the different tribes of men, yet all are descended from one pair; that all are by nature at enmity with God, that all are under obligations to repent of their sins, to love God, and to love one another, like brethren; and that we must be made to attain this happy disposition, or we can never expect to be admitted into the society of the pure and blessed after death. The chief warrior of the Munsees asked if negroes, white men, and indians, all go to one place after death, if they loved God and their fellow creatures. In reply, I gave him to understand that God is no respecter of persons; and that all, of every nation, who love him with supreme affection, and love one another as he has commanded, will, after this life, be received into the same glorious mansions beyond the stars, become the companions of angels, and enjoy such a degree of happiness as no mortal can describe nor conceive.

Soon after this interview I repaired to the neat and commodious house of Wendunggubtah; but it was eleven o'clock before my assembly



fully collected. In the mean time, he brought, for my inspection, a file of papers, which consisted principally of letters of different dates, directed to the Indians of this reservation, from the society of friends in Philadelphia, containing exhortations to attend to agricultural and mechanical employment; and a statement of implements of husbandry forwarded or offered for their use, intermixed with good moral instructions.

At length the assembly was convened, and consisted of 30 or 40 Indians, and a few white people. The chief warrior of the Munsees and two or three more of that tribe, only, were present.—Several other Seneca chiefs, besides Wendunggutah were of the number. Johnson interpreted in Seneca with promptitude, and I doubt not with correctness. All were attentive, and *yeugh*, the common exclamation of approbation, was often heard. I took no particular text as a guide, but spoke of many things which I thought proper, as they were presented to my mind, stopping at the end of every two or three sentences to give the interpreter opportunity to do his part understandingly. A skeleton of my address, so far as recollected, may not be unacceptable.

I represented that I was happy to speak to my red brethren of the things which belong to our everlasting peace; that all men are of one blood, however different the shades of their complexion; that there is one God and Saviour, to whom all must look, or they cannot be happy in the world to come; that the great end of this short and uncertain life is to prepare for death; that the soul is immortal; that the body will be raised from the dust; the soul and body will be re-united the resurrection of the dead, and for ever exist in a state of infinite happiness or misery beyond the grave, according to the deeds done in the body. I spoke of our perishing condition by nature, the glorious attributes of God, and particularly of his compassion to every repenting and returning sinner. As an evidence of his compassion, it was urged that he had given us the Bible; that the precious truths it contains came from heaven; we have various reasons for asserting that they came from that happy place, all of which I hoped that they would one day understand; that on the present occasion, I should insist on one only, which they might easily comprehend—that of prophecies recorded in that holy book, which we know to have been accomplished long after their utterance. I spoke of the predictions relative to a happy period, fast approaching, and so near at hand that some of their children would probably live to witness it, when their white brethren would cease from injustice and all iniquity; when the poor Indians and all the heathen tribes of the earth would understand the word of God, and would receive it with gladness; when all men would forsake their wicked ways, love the truth, love God, and love one another. In the close of my address I exhorted them to repentance, to faith in the declaration of the Great Spirit, as handed to us in the Bible, and to frequent and earnest prayer that their minds might be enlightened to understand, and their hearts influenced to love the good and straight path which leads to heaven.

After a short consultation among the chiefs, Wendunggutah arose, and with a mild and pleasant voice addressed me in the following manner, as represented by the interpreter:

"Brother, we thank you for coming to see us. We thank the Great Spirit that he has

given you health and strength to come and talk to us about the words of God. We will thank the Great Spirit to preserve your health, and to prosper you in going to the other villages of your red brethren.

"Brother, we have been told nearly the same things which you have told us, by men of different societies. We have considered them much. We fully understand every thing you have told us, and we shall take it into deeper consideration than we have ever done before.

"Brother, there are good and bad among us. Some are a long time in taking hold of the Gospel. We hope all will one day take hold of it. Brother, we understand that you are going to Tonnewanta. Many chiefs are now assembled there in council; some of ours, some from Buffalo, some from Alleghany, some from Genesee, some from Cayuga, some from Oneida; and they are all met together upon the same business you are on. It will be a good time for you to go to Tonnewanta.—We pray the Great Spirit to give strength to talk to your red brethren at Tonnewanta. You could not have come and talked to us if the Great Spirit had not given you strength."

Johnson said he could recollect the whole of my address, and at some convenient time, when the Munsees should be together, he would repeat it to them in their own tongue. After shaking hands with all the Indians, according to custom on such occasions, I took my leave and proceeded on the business of my mission to other places.

On the 14th of July I arrived at Mr. Hyde's, in the first village of the Buffalo Indians and repaired to the cabin of Captain Billy, one of the aged chiefs, and stated to him my wish to preach to his people. He thanked the Great Spirit for giving me health and strength to come and see my red brethren once more. We agreed upon the following Sabbath for addressing the Indians of this place, and Captain Billy promised to see them informed of the meeting. I told him that in the mean time, I was going to Tonnewanta. He then said that he prayed the Great Spirit to give me health and strength to visit Tonnewanta, and to return to them in safety.

I reached the council-house in Tonnewanta, Thursday noon the 16th of July, and communicated to the chiefs the object of my visit. They thanked me for the notice taken of them, and said that they would inform me, the next morning, when it would be in their power to give me a hearing. At the time appointed, they stated that they were glad to see me there, and that they should be glad to have me preach to them as soon as they could get through the business of the council; but as this was very abundant, they could not then set the day when they should be ready to attend me. I was obliged to be with the Buffalo Indians on the following Sabbath, by an appointment, for a breach of which, no trifling excuse would atone.

I regret exceedingly that I could not have had opportunity to preach the gospel to such a multitude of chiefs, and their people assembled from different villages. If any day could have been fixed for an audience, I would willingly have fulfilled my engagement to the Buffalo Indians and returned (33 miles) to Tonnewanta; but the limits of my time, the uncertainty as to the period of closing the council, and the wide field I had to traverse, precluded me the privilege and the honour. Several of the Indians expressed their desire to Mr. Harvey, one

of the interpreters present, that the chiefs would postpone the business of the council, so as to give me opportunity to address them on the subject of religion; but it would have been an unusual breach of decorum for me to have attempted such a thing without the sanction of the chiefs. It is the custom at such councils to attend to all Indian business first, and then to any they may have with white people. The chiefs are expected to repeat all the speeches made, and to give an accurate account of all the transactions in council, on their return to their respective habitations. They have no method of recording any thing except in the tablet of their memory. If the regular routine were to be interrupted, it would be more difficult for them to retain the multitudinous matters, which it is expected will not be obliterated from their minds till fully reported.

I spent two days in Tonnewanta, and was gratified in having, for the first time, an opportunity to witness the mode of conducting an aboriginal council.

The council-house is 50 feet long and 20 wide. On each side of it is a platform, a little more than a foot high, and four feet wide, covered with furs, which furnishes a convenient place for sitting or sleeping. A rail across the centre separates the males from the females, who are constant attendants, and diligently listen to whatever is said in council. Nigh each end of the building was a council fire, over which large kettles of soup were hanging. The apertures in the roof convey away the smoke, so that it seldom annoys. The chiefs and others, as many as could be accommodated, in their appropriate grotesque habiliments, seated on the platform, smoking calumets of various forms, sizes, and materials, hung upon the lips of the orators, who exclusively arose and unwittingly displayed the charms of native eloquence.

(To be Continued.)

#### SOUTH SEA ISLANDS.

Letter from Rev. George Burder, to Rev. Dr. Harweis, dated Camberwell, June 30, 1818.

MY DEAR SIR,

I was favoured with yours of the 25th instant, inclosing Bicknell's letter, of which due notice shall be taken. I believe he is a faithful man, and has been useful in various ways to the Mission.

I cannot but congratulate you, dear sir, on having lived to see the desire of your heart gratified by the success of that mission of which doubtless you are the father. I believe your utmost expectations are exceeded, and a work is begun which will spread through all the Islands of the Southern Ocean. More letters have come to hand, all confirming what we before heard. You know that the press is in operation, Pomare printed off the first sheets. He is most zealous in promoting reading and writing, not only near home, but in distant islands. When Mr. Ormond was advancing towards the Society Isles he met two vessels from Otaheite, and on making enquiry he found on board one of them a man sent by Pomare to Chain Island, on purpose to teach the inhabitants to read, &c. and we understand that the natives of the surrounding and distant Islands who visit Otaheite and observe the wonderful change, return home relating what they have seen, and endeavoring to produce the same in their respective abodes.

The brethren seem unhappily to have disagreed among themselves as to the division of



labour in the different Islands, and also respecting the press, which we fear will prove a bone of contention, especially as the king is so attached to it, that he talks of following it wherever it goes. The directors therefore resolved, yesterday, to send out two presses more, one of which will, we hope, be shipped in a few days, and the other soon, as several ships are just about to sail.

We are very much grieved at the extravagance of a committee, at Port Jackson, formed by desire of Mr. Marsden, to relieve him, who, in order to supply the new missionaries abundantly, have drawn upon us, within a few months, for more than 2000*l*. On the receipt of the first bill, we wrote immediately to disallow any further proceedings by this committee, and allowing Mr. Marsden alone to lay out our money.

You have probably heard that Mr. Marsden has been cruelly slandered and persecuted in a Sydney paper under the sanction of government there. The traducer is said to be the governor's secretary. Mr. Marsden has obtained a verdict against the libeller, but they seem to wish to drive him from the country.

The aspect of missionary affairs in the East brightens considerably. The truth begins to prevail. A great alteration is visible for the better at Calcutta and Madras; among Europeans the influence of the Brahmins declines, and the poor Hindoos begin to be ashamed of their idols.

The two Buriats who visited St. Petersburg, in order to know the Scriptures, have translated some of the Gospels into the Mongolian language, and have written to their Prince on the subject, and are about to return to publish that Gospel in their country, East of Irkutsk where our missionaries, lately arrived there, will probably accompany them. Thus we approach the northern door of China.

All events bespeak the approach of better days, which if you witness not on earth, you assuredly will in heaven; for if angels rejoice, shall not the Redeemer?

Wishing you, dear sir, much support and consolation, under your increasing infirmities; I am with great esteem,

Your affectionate brother,

GEORGE BURDER.

REV. DR. HAWES. *Bath.*

#### CEYLON.

The war which has broken out in Kandy (the interior of this island,) is said to wear a threatening aspect, and likely to issue in the expulsion of the British from their newly acquired possessions. We trust, however, that those parts of the island in which the missionaries of various societies are laboring, will remain unmolested.

#### SURAT.

##### Death of Mr. Donaldson, one of the Missionaries.

This worthy young Missionary, who has been but a few months in India, has already become a victim to the climate, and departed this life at Bombay, on the 21st of March last.

Mr. Newell, one of the American Missionaries at Bombay, thus relates the mournful event, in a letter to the Secretary.—He left Surat (where he had been much indisposed for some weeks) in hope of finding benefit from the change of the air. On his first arrival, about

a month ago, he was not thought dangerously ill, but complained chiefly of debility and depression. About a week after his arrival, he put himself under the care of Dr. Taylor, who judging that he was gradually sinking under the influence of the climate, recommended a voyage to the Cape, and in the mean time, administered suitable medicines. But these failing, Dr. Ogilvie was called in, who concurred with Dr. T. in recommending his removal. Soon after this he declined rapidly, and it plainly appeared that the time of his departure was at hand. When this was intimated to him, he calmly said, 'Well the Lord's will be done! I am a poor guilty sinner, and have no dependence but on the Lord Jesus Christ.' He proceeded to make many other pertinent remarks expressive of his deep sense of his own unworthiness and guilt, and of his firm reliance on the mercy of God in Christ, and concluded with a short prayer that God would prepare him for his approaching end.

He expired at a quarter past 7, on Saturday morning, 21st of March, and was interred in the English burial-place, about six in the evening of the same day. He died at the house of Mr. Horner, the Wesleyan Missionary in Bombay.

Mr. Newell, referring to this painful event, says, 'We all feel that in his death we have lost a brother and a valuable fellow labourer in the kingdom of our Lord in this heathen land. Though he is cut off in his very entrance on the field of labour, we trust he did not come hither in vain. He has left a favorable impression on the minds of all who knew him, and his early death is calculated to awaken all of us who remain, to greater diligence in our Master's service.—Mrs. Donaldson is deeply afflicted, but manifests much Christian patience and submission. She is at present residing in the family of Mr. Horner, next door to us. Every thing is done, and will be done for her comfort.'

#### THE GERMAN LUTHERAN CHURCH.

##### Communicated.

In this Church were baptized in the year 1817, in the State of Pennsylvania, 7122  
Confirmed or accepted as new members, 2921  
Communicants, or those that went to the table, 23703  
German Schools, there is about 200  
The Synod increased ten in number this year—were licensed, and sent out to preach the gospel.

What respects the Lutheran Synods of New York, Ohio and North Carolina we cannot say much about; so much we know they are exerting themselves to propagate the Gospel and have an increase of members annually by thousands in their congregations.

May the Lord bless all their labors!

#### REPORT

Of the school under the care of the FEMALE SABBATH ASSOCIATION, of the SECOND PRESBYTERIAN CHURCH in the City of Philadelphia.

[Continued from page 100.]

As an illustration of the good effects of inculcating on infant minds a reverence for the holy Sabbath, we give the following relation: one of our children, on observing that her mother

was busied in sewing on the Sabbath day, gravely said, "mammy if you were to go where I do, you would not work on Sunday;" this unlooked for admonition of her child, to whom it was her duty to have given a better example, carried conviction to her mind; her hands and her work fell together, nor did she regain her peace till she sought it at the footstool of Sovereign Mercy. But we are enabled to trace the progress of this good work still further, and discover that through her instrumentality, one of her neighbours has been induced to accompany her to the church, where, it has pleased the Most High to seal the messages of his grace upon her heart, and we humbly trust to save her from destruction. They have both since been admitted to the church communion.

The teachers would do violence to their own feelings, and they doubt not, deprive you of a gratification of no ordinary cast, were they to refrain from relating the following interesting occurrence. An affecting account of the miserable condition of a numerous class of poor and orphan children at Bombay, in the East Indies, being read before the school, the sympathy of the scholars was strongly excited, and they voluntarily resolved upon forming themselves into a society for the relief of at least one solitary sufferer, by individually paying six and a quarter cents a month, into the hands of one of their teachers. This infant effort, with a little friendly aid, has in the last year, actually enabled their treasurer to pay over thirty dollars, to be forwarded to the Rev. Mr. May, resident missionary at that place, by which means a little pagan boy, will be taken into his family, fed, clothed and instructed for one whole year, at the end of which, they calculate having a like sum forwarded for continuing him in a course of christian improvement, fondly hoping that through the blessing of Almighty God, he may become a faithful and successful labourer in the same vineyard with our beloved pastor, whose name, they desire he may bear.

Religious Remembrancer.

Philadelphia, Nov. 1818.

Theological College of the Reformed Dutch Church.

At a meeting of the board of superintendents of the Theological College of the Reformed Dutch Church, held in the city of New Brunswick on the 4th of November, the Rev. James S. Cannon was appointed to instruct the students in Ecclesiastical History, Church government, and Pastoral Theology, during the present session; and Mr. John S. Mahon, principal of the Academy to teach the Hebrew and Greek languages.

They also requested the Rev. Dr. Livingston to publish his valuable course of lectures on Didactic Theology, as "a measure calculated to be of vast advantage to the students, to the institution, and to the Church at large. Whether the venerable professor will comply with their request, is not yet ascertained.

The Superintendents have at present, twenty-three young gentlemen preparing for the Gospel ministry. *Ev. Guar. & Review.*

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\* \* \* All communications, (free of postage,) to be directed to the Editor at Northumberland.